/18 cont./

167 461 39. Also flour from a different sack, although tangentially related to what we are dealing with, is the matter of a lack of initiative, lack of ambition, and a lack of appetite for certain temporal well-being, to which they are not accustomed and which consequently they do not miss which should not justly surprise us, since we should never forget that man is a creature of customs. In this sense it is true that the Indian, without realizing it, seems to repeat the adage, which the Holy Books put in the mouth of the fool: "Better is a handful with rest than both hands full with work and vexation of spirit. (Ecclesiastes IV, 6.)

40. For the correct solution of the problem stated, we must keep most in mind that the place where the Indians live ought to be pondered, since not in vain is it said to us that geography is one of the eyes necessary in every treatise on or study of man.

147 a) Obviously in hot climates nobody can carry on the same activity as in cold ones. The wise Creator did not give to the animals of the tropics the same instinct for frugality or storing up that he gave to their congeners in other climates.

251 261 b) Tropical fruits, in general, cannot be stored, but must be consumed at once: thus the more or less remote tendency to gluttony.

251 263 c) The lack of salt similarly does not allow them to store up provisions of the meat of animals for a long time and thus to ration its consumption. Hung game /mosqueadas/ meat or meat cured only with fire does not last indefinitely like salted meat.

221 d) The nonexistence of seasons of strong contrast and well defined does not help man in these lands to precise calculation, thus great abundance and squandering may frequently be followed by great shortage.

433 080 e) The enormous isolation from centers of commerce, as a final evil, does not allow them to cultivate anything except what they themselves /19/ are going to consume. In general,

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648 that more cases do not occur, since outside of the /26/ mission territories, almost the only remedy which the Indians have is to have recourse to Catalonian justice, that is to say, justice by their own hand.

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152 54. Having thus untangled the question asked us about the peacefulness or fierceness of the Indians, we can come to some general conclusions:

1) The Indians are timid, suspicious, and even retiring.
2) Sometimes they are or become fierce and even make reprisals.

Chapter VII

Are the Indians Temperate or Gluttonous?

55. Temperate through necessity, gluttonous if they have the chance. 56. The great blot on the Indian's character. 57. Attenuating circumstances for this defect. 58. Intemperance in drinking. 59. From the belly it comes forth.... 60. Falsely religious inebriation. 61. Government measures against alcohol. 62. Pagan idea of drunkenness. 63. A digression about the ancient Indians of Caracas.

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●261 55. The question that somebody asks us is framed in the following terms: "Is it true, as some say, that the Indians are a piece of stomach, an animal that simply feeds itself and procreates, or are they, on the contrary, as others say, temperate and abstinent as ascetics?"

I love the Indians but I must love the truth more. And the truth in this case obliges me to say that, in general, the Indian is sober and temperate through necessity, but, given the occasion, he easily falls into intemperance and gluttony.

P /26 cont./

261 Those who have observed the poor means of sustenance of
262 the Indians after long days' journeys, sometimes carrying heavy loads on their backs, that is to say, a frugal piece of cassava and a seasoning of ají in powder or broth, can tell me if anywhere can be found such abstinent men.

P 261 But, to look at the other side of the coin, you would have to see the quantity of drink that they are capable of consuming or the food that they dare to ingest when good luck in fishing or hunting furnishes them with good daily allowances.

G 56. Concerning this matter I have no scruples about copy-
114 ing what the authors of the Geographia Universal /Universal
261 Geography/ (Barcelona, 1917, ed. Montaner) say about the
251 Guiana Indians, quoting J. Rodway: "Usually, the Indians'
433 provisions are limited; their farming is limited by the fact that the /27/ woman has to do the work. A bad season, a flood, for example, reduces him to almost nothing, and then hunger becomes master of the tribe....Even when there is a good harvest, provisions are sometimes wasted in deplorable orgies and merrymaking. This is the great blot on the character of the Indian."

57. But let us remember, in exoneration of the Indians, that this bad custom of yielding to gluttony of those who are normally hungry or who are hungrily penniless was already attributed by Cervantes to poor students when he wrote of them: "and that gorging with so much gusto when fortune regaled them with some banquet." And our folk proverbs contain these two quite significant sayings: "Let Martha die and may she die stuffed" and "The poor man's proverb: better to burst than
P have any left over."

251 Let us remember also that they are incited to this gluttony
261 in part by the condition of tropical fruits, which do not keep.
[262 Of the fruits cultivated by the Indians almost the only one that
[252 can be kept indefinitely is cassava, pan de yuca, in the form of a cake, or better, in the form of mañoca or toasted flour. Expressions like "to make hay while the sun shines" and the

/27 cont./

251/ like have no meaning in these regions. Therefore authors
261/ very correctly say: "The Indian is not economical; this virtue is unknown in the tropics."

273 58. Worse than the intemperance of the Indians in food are their excesses in drink. We continue quoting: "Their vehement addiction is drink, which they themselves prepare"; kachirí itself and various types of carato. And from excessive drinking, here as everywhere, and more when the fermentation continues in the stomach, come the foams of ire and lustfulness. "When the Indian is in his cups, he is no longer the gentle man of the forest; he brags of his bravery and provokes arguments that end in fights, with their resulting tribute of blood.... The women also take part in these orgies and lose their habitually modest behavior," shy and chaste.

The kachirí of the Indians, which in its many varieties is always a purée in fermentation, is something that they consider so necessary for their daily diet that, as Fr. Eulogio de Villarín wrote with beautiful hyperbole: "there would be a shortage of water in the rivers before one of kachirí among the Indians."
[522] Its lack brings about serious ill humor on the part of the men
[574] against their women; and with greater embarrassment than the husbands of Caná (Caanan) will the Indians say to their guests that they have no kachirí.

261 Hunger, properly, for the Indian, is the lack of vegetable
262 food, in the form of kachirí, sakura, etc., which they call /28/ iuán; in contrast the lack of game (animal food) is called
262 tarui, which does not refer to satiety but to vigour. In order to understand all of this well, bear in mind that the diet of these Indians lies on the following bases: drinks, various purées, fermented or not, made with plantains /plátanos/, bananas /cambures/, maize, ocumo, etc., and which receive the names yeukú and kachirí; bread, made with bitter yucca, in the form of toasted flour or mañoco and preferably in the form of cakes of cassava; sauce, the juice /yare/ of bitter yucca

224 identification of these animals). These are the staple food animals, as nearly
262 as any can so be called. Capybaras, kapi:ba, armadillos, atsi:gamo, merum, and mauraima, and anteaters, waremg, are sometimes eaten but are not so
[261] specifically hunted. Monkeys, carnivores, sloths, opossums, and the small rodents are not regularly hunted or eaten except in times of food scarcity. Some allied Indians, even among the Arekunas, regularly eat monkeys but most of the Kamarakotos expressed distaste for monkey flesh.

In spite of the variety of food mammals available, it seems in fact to be relatively rare to obtain one and their meat, however much enjoyed when obtained, is not a staple. Few mammal bones are seen around the houses and the Indians do not claim to be able to procure such game regularly.[110]

223 Birds are more often procured, but still not regularly. They range from
262 the large okira and karmaiba down to the tiny kamata. The principal sorts eaten will be found in the Vocabulary.[1]

224 Among reptiles and amphibians only the tortoises and the larger lizards,
225 ayamaka, are ordinarily eaten, and these not often. ayamaka-eggs are an
262 eagerly sought delicacy when in season and the eggs of practically all the larger wild birds are also eaten. Most Indians eat crocodilians and the absence of these from the Kamarakoto diet is perhaps due rather to rarity and difficulty of capture than to distaste.

222 Among insects the large ant-like bachacos, kaiba', are eaten as are
262 some larvae found in palm trees, tsiya' and iwo. Other insects may be eaten in times of need but are not regular items of diet. Wild honey, tautsan-yeuku,
[231] is much prized but is not abundant enough to be a staple. I did not hear of any
[237] attempts to domesticate bees. Honey is also used for tattooing and beeswax for fastening blowguns together, coating quivers, etc.

Hunting.

224 Hunting, carried on only by men, is a favorite occupation but probably
[462] not a very productive one. One would anticipate that such Indians would be
[433] skillful hunters and certainly all the men engage in this and have abundant paraphernalia for it and many tales of their prowess, but as far as I could check
[12] the actual performance it is not impressive. For instance we employed successively two men who were agreed to be the best hunters in the tribe, arranged for them to have all their time for this, gave them whatever they wished in the way of ammunition, and offered extra prizes for any unusual success, but one of them did not succeed in getting any game and the other drew blank most days and in a week he got only one animal, an acure, that could be considered a
[262] success from the point of view of pot-hunting. I have already remarked on the evidence that animal food is more a treat than a regular item of diet. We were
[411] also unimpressed by such examples of marksmanship, with their weapons or with ours, as we saw.

[110] [see foot note on pp. 319-20, category 116 - Analyst]
[1] [see vocabulary on pp. 59-61, category 116 - Analyst]